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In his main contention Völter does not differ much from Spitta; but Spitta's dismissal of the Clement of Vision II as an unknown person Völter considers too simple. According to Völter, this Clement, who was really an elder in a synagogue of proselytes, came, in the later Christianizing of the document in which he was embalmed, to be regarded as a Christian worthy who had performed some quasi-literary function in the early Roman church, and to him a subsequent age accordingly ascribed the letter known to have been sent by the church at Rome to the Corinthians. Professor Völter intimates that similar processes applied to the "Mandates" and "Similitudes" of Hermas would yield similar results, and in this he is probably right.

Against all this, one may note, first, the entire absence of external evidence for the theory, for the alleged evidence from the Pseudo-Clementines rests on an assumption which renders it inadmissible; secondly, that with the admission that the Christian interpolator may be identical with the proselyte author of the "Visions" all possibility of objective internal evidence vanishes; and, thirdly, what we must call the precarious and subjective character of Völter's literary criticism, which undertakes to buttress the theory of the presence of interpolations in one document with the assumption of interpolations in another. Professor Völter's theory must have more substantial corroboration than he has yet found for it, if it is to mark a step forward in the investigation of Hermas. Against Hermas, at least, the universal solvent of an interpolated Jewish apocalypse proves ineffective. And without Hermas or the title of Clement's First Corinthians, we have Irenæus and Julius Africanus and a list of Roman bishops dating from the reign of Soter still to reckon with before we can bid goodbye, however indifferently, to Clement of Rome.

EDGAR J. GOODSPEED.

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THE GOSPEL OF THE TWELVE APOSTLES. Together with the Apocalypses of each one of them. Edited from the Syriac MS., with a Translation and Introduction. By J. RENDEL HARRIS, M.A., Fellow of Clare College. Cambridge: At the University Press, 1900. Pp. 39+ $\pi$ . 5s.

THE title of Professor Harris' latest discovery in the field of Syriac literature is calculated to arouse in the breasts of patristic scholars hopes which the new gospel itself cannot altogether satisfy. It is, of course, not Dr. Harris, but the Syriac author, who has beguiled us by

this long-expected title. For "the gospel entitled that of the twelve apostles," mentioned by Origen in his first homily on Luke, and actually preserved to the extent of a few fragments, though under another name, in Epiphanius, is, as a whole, one of those missing monuments of second-century Christianity which we much desire to recover. As far as can be judged, the Syriac work here presented by Professor Harris, although purporting to have been translated from Hebrew into Greek, and from Greek into Syriac, really originated in Syriac, and has little in common with that ancient gospel except its name. Professor Harris publishes it from an eighth-century manuscript in that private collection of his which is the envy of all workers in Syriac. The gospel consists of a very rapid sketch of the life of Jesus, in two pages, and an account of his resurrection and appearances, and the descent of the spirit at Pentecost, in four; and is followed, not by twelve apocalypses, as the title promised, but by three, received by Peter, James, and John on that occasion. The bulk of the work is thus apocalyptic. From what seem to be clear allusions in the last apocalypse to the rise of Islam a clue is obtained for the date of the apocalypses, and probably of the whole work. What we have, then, is an early mediæval view of the rise and approach of Islam, from the standpoint of a Jacobite of Edessa. The book is about equally divided between introduction, Syriac text, and translation. Its publication puts Syriac students under new, if not increased, obligations to the discoverer of Aristides.

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DIDASCALIAE APOSTOLORUM FRAGMENTA UERONENSIA LATINA.

Accedunt Canonum qui dicuntur Apostolorum et Egyptiorum Reliquiae. Primum edidit EDMUNDUS HAULER. Fasciculus Prior: Praefatio, Fragmenta, Imagines. Lipsiae: in Aedibus B. G. Teubneri, MCM. Pp. xii + 121. M. 4.

It is an established fact of patristic study that of the eight books of the Apostolic Constitutions the first six are based on the Didascalia, while the seventh and eighth probably rest on the Apostolic Canons and the Didaché. Bryennius' discovery of the Constantinople manuscript has given us the Didaché, and the Canons are extant in a variety of forms, but the Didascalia has hitherto been known only through a Syriac version published in 1854 by de Lagarde, which was suspected of being a reworking, rather than a faithful translation, of